



Lofty Verdicts Regarding the Calls of Various Methodologies Part 1

By: his eminence, The ‘*Allaamah*, the *Mubaddith*, the *Faqeeh*, Shaykh Ahmad

bin Yahyaa an-Najmee, **حَفَظَهُ اللهُ**

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Regarding the Calls of Various Methodologies)

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Q1: What is the intent by the word minhaj?

A1: The methodology that the student of knowledge treads upon in giving *Da’wah* (calling to Allaah). That is the intent.

Q2: What is *Salafiyyah* and who is their leader?

A2: *Salafiyyah* is an ascription to the *Salaf*. The *Salaf* are the companions of the Messenger of Allaah (ﷺ) and those that followed them in righteousness from those first three favored generations. So whoever follows their way after them, this is *Salafiyyah*. The meaning of ascribing to it is ascribing to what the companions of the Messenger of Allaah (ﷺ) were upon and to the methodology of *Ahlul Hadeeth* (the people of hadeeth). Therefore, *Salafiyyah* is a creed and belief regarding the names and attributes of Allaah. It is a creed and belief regarding the *Qadar* (divine decree). It is a creed and belief regarding the companions and so on and so forth. The

Salaf believe in Allaah, The Mighty, The Majestic. They believe in His beautiful names and lofty attributes which Allaah and the Messenger of Allaah (ﷺ) described Him with. They believe in them (i.e. His names and attributes) in the way that is appropriate to believe in the loftiness and sublimity of Allaah, The Glorified, The Exalted, without *Tabreef* (distortion), nor *Tamtbeel* (likening Allaah to the creation), nor *Tashbeeh* (resembling Allaah to the creation), nor *Ta'teel* (negation), nor *Ta'weel* (distortion). They believe in the *Qadar* (divine decree), the good of it and the bad of it. They believe that the *eemaan* (faith) of the slave is not complete until he believes in the *Qadar* (divine decree) that which Allaah, The Glorified, The Exalted, has decreed over His slaves, The Majestic, The Exalted, says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with *Qadar* (divine decree)

[*Soorah Qamar* (54): 49]

As for the creed and belief regarding the companions, the meaning of this is to have *eemaan* (faith) that it is obligatory to be pleased with the companions of the Messenger of Allaah (ﷺ). Additionally, to believe in the integrity and virtue of the companions, and to believe that they are the best of nations and the best of generations. Also, the belief that all of the companions are honorable, just, and virtuous. This is in opposition to the *Shee'ah* and *Khawaarij* who pronounce *Takfeer* on the companions taking them outside the fold of Islaam and do not give them their due right.

Salafyyah does not have any leader except the Messenger of Allaah (ﷺ). The Messenger of Allaah (ﷺ) he is the leader of *Salafyyah* and his example is to be followed along with the companions of the Messenger of Allaah (ﷺ) being an example to be followed. The foundation and origin of that is the statement of the Prophet (ﷺ): The Jews have divided into 71 sects, the Christians have divided into 72 sects, and this ummah (Muslim nation) will be divided into 73 sects. All of them will be in the Hell Fire except one. So they (i.e. the companions) then asked: Who are they, oh Messenger of Allaah (i.e. who is that saved sect)?

قال: مَا أَنَا عَلَيْهِ وَأَصْحَابِي

He said: "They are those who are upon that which I and my companions are upon."¹

As well as his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the hadeeth of al-'Irbaad bin Saariyah, (رَضِيَ اللَّهُ عَنْهُ) that describes the sermon of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and thereafter he advised them to have *Taqwaa* (fear of Allaah), so he said: I advise you with having *Taqwaa* (fear of Allaah) and hearing and obeying (the rulers) even if you are ruled by an Abyssinian slave. Then he ordered with following his Sunnah and the Sunnah of the rightly guided khalifates. He then said: Bite on to that and cling to that with your back molar teeth, and beware of newly invented matters for indeed every newly invented matter is an innovation and every innovation is misguidance.²

Q3: Is there such a thing as an old *Salafiyyah* and a new *Salafiyyah* or is it just one *Salafiyyah*?

A3: *Salafiyyah* is one *Salafiyyah*. Whoever claims that there is an old *Salafiyyah* and a new *Salafiyyah* has lied. If we reflect upon the 'Aqeedah (creed and belief) of the *Salaf* from the time of the companions up until today, we would find that it is one 'Aqeedah (creed and belief). They did not differ in this. That which they differed in was the subsidiary rulings that are not from the fundamentals and 'Aqeedah (creed and belief). They differed in that and that does not take any virtue away from anyone. This is the methodology of the companions, may Allaah be pleased with them. As for the 'Aqeedah (creed and belief), their minhaj (methodology) regarding it is one from the time of the companions until now.

Q4: While giving admonishment (i.e. warning against someone), is counterbalancing (muwaazanah) and drawing parallels between good deeds and bad deeds from the minhaj (methodology) of the *Salaf* or is it not?

A4: This is not from the minhaj (methodology) of the *Salaf*. No one has ever said this except in our time. The *Ikhwaan al-Muslimeen* say this (i.e. this false principle of muwaazanah) and those that follow the *Ikhwaan al-Muslimeen* say this. They say that it is imperative to counterbalance between the good deeds and bad deeds, and this is false. It does not have any basis in the truth, or any basis in the Book, or any basis in the Sunnah.

No one has done this from the companions of neither the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) nor the *Salaf* (righteous predecessors). The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as it is

¹ Related by **Aboo Daawood** and declared **hasan saheeh** by **al-Albaanee**.

² Related by **Tirmidhee** and declared **saheeh** by **al-Albaanee**.

well known, when Faatimah bint Qays, (رَضِيَ اللَّهُ عَنْهَا) sought advice from the Messenger of Allaah (about marrying Mu'aawiyah and Aboo Jahm, may Allaah be pleased with them both), he spoke about Mu'aawiyah and Aboo Jahm saying: As for Mu'aawiyah, he is poor and he does not have wealth. As for Aboo Jahm, he hits women.³ He didn't mention anything from their good deeds, so the matter is like this. So if we wanted to further examine the proofs, we would find them accessible in the book that was compiled by his eminence, the shaykh, the *Salafee*, Rabee' bin Haadee al-Madkhalee. May Allaah preserve him and refute those who advocate this minhaj (i.e. the methodology of muwaazanaah).⁴

Q5: What is your opinion regarding those who say it is not appropriate for the scholars to refute others in this time because it strengthens the might and valor of the enemy and it splits the ranks?

A5: This is a false statement and a repugnant claim. The intent of this statement is the destruction of commanding the good and forbidding the evil and the abolishment of clarifying the truth. The origin of this is the statement of Hasan al-Banna, may Allaah forgive us and him, when he said: Surely the muslims, in entirety, all of them are muslims. Their qiblah (direction of prayer) is one, their Qur'aan is one, and their prophet is one, so therefore there is no difference. Because of this, he would group and integrate the *Salafee*, the *Soofee*, the *Shee'ee*, and the *Mu'tazalee* with his saying, "all of them are muslims", gathering all of them together. This is based upon the principle that he invented when he said: We co-operate in that which we agree upon and we excuse each other in that which we disagree. So this principle is a false principle. The scholars have refuted it and clarified what is in it of error.

Q6: Do we find in the Book and the Sunnah openly revolting and speaking out against the rulers from the minbar (pulpit)?

A6: The reality is that openly revolting and speaking out against the rulers is a newly invented matter and it is not from the fundamental principles of the Sunnah. The

Prophet, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: There is no ruler who is put in leadership so that he is seen to commit something of disobedience to Allaah except that one should dislike it and should not remove his hand from obedience.⁵ This is the way the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explains the guidance, so therefore it is not permissible to openly revolt and speak

³ Related by **Muslim**, **ibn Maajah**, and **Ahmad**.

⁴ The book that Shaykh Ahmad is referring to here is the book entitled "**Minhaj Ahlus Sunnah wal Jamaa'ah fee Naqd ar-Rijal wal Kutub wat Tawaa'if**" (The Methodology of Ahlus Sunnah wal Jamaa'ah in Regards to Criticizing Men, Books, and Groups) from page 55 onward.

⁵ Related by **Muslim**, **Ahmad**, and **Daarimee**. All of these narrations are narrated on the companion 'Awf bin Maalik, may Allaah be pleased with him.

out against the rulers from the minbar (pulpit) because the harm that results from it is greater than the benefit of it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has ordered with giving sincere advice and counsel to the muslims in general and specific as he has said in the hadeeth of Tameem ad-Daaree, (رَضِيَ اللهُ عَنْهُ): The deen (religion) is giving sincere advice. We said: to whom, O Messenger of Allaah? He said: To Allaah, His Book, His Messenger, to the rulers of the muslims, and the general people.⁶ But of what fashion is this advice to be? Of what manner is it to be? It should be in secret so that the advice can be successful and more likely for the ruler to accept it. This is the foundation (with regards to this matter).

Usaamah bin Zayd, (رَضِيَ اللهُ عَنْهُ) said when it was said to him: Have you not spoken to and advised 'Uthmaan, (رَضِيَ اللهُ عَنْهُ)? He said: You think that I haven't spoken to him?

I just didn't allow you to hear it.⁷ Meaning that, I spoke to him in secret. So the foundation in the Sunnah is like this. Therefore, whoever stands on the minbar (pulpit) and says: A letter to king such and such or a letter to governor such and such or that which is similar to that, then he has erred. If he sees something evil (from the ruler), it is obligatory upon him to send his advice in secret. If he (i.e. the ruler) accepts it then all praise is due to Allaah, The Glorified, The Exalted, for that. If he does not accept it, then know that he (i.e. the one giving advice) is free from blame and there is nothing on him after that.

Q7: Some of the students of knowledge turn their attention towards criticizing a group of du'aat (callers to Allaah) who have made errors in minhaj (methodology). So is this to be considered as gheebah (backbiting) or not?

A7: It is obligatory for *Da'wah* (calling to Allaah) to be upon the methodology that was set and established by Allaah, The Mighty, The Sublime and His prophets when He said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ
مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Indeed, We have sent amongst every nation a messenger (proclaiming): Worship Allaah (Alone) and totally keep away and abstain from everything that is worshipped other than Allaah

⁶ Related by Muslim, Nasaa'ee, and Aboo Daawood.

⁷ Related by Bukhaaree, Muslim, and Ahmad.

[Soorah Nahl (16): 36]

It (i.e. the minhaj) was also set and established by His Prophet Muhammad (صلى الله عليه وآله) who is the seal and the last of the messengers when He said:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say (O Muhammad (صلى الله عليه وآله)): This is my way. I call and invite to Allaah with sure knowledge, I and whoever follows me. Glorified and exalted be Allaah. And I am not of the mushrikoon (those who commit shirk with Allaah)

[Soorah Yoosef (12): 108]

Therefore, whoever comes with a minhaj (methodology) that is in opposition to the minhaj (methodology) of the Messenger (صلى الله عليه وآله) or a way contrary to the way of the Messenger (صلى الله عليه وآله) then it is obligatory upon the scholars to clarify these errors, contrasts, and observations. Whoever does not clarify these errors while having knowledge of it is a sinner.

So this matter is *Fard Kifaa'ee* (meaning) if some of the people uphold this obligatory act, it is not obligatory on the rest of the people. As for the one who establishes this clarification and is in need of assistance and aid then it is obligatory on everyone to aid and assist him. As for those who claim that it is not permissible to speak about the likes of these people, those who form a minhaj (methodology) in opposition to the minhaj (methodology) of the Messenger of Allaah, (صلى الله عليه وآله) and create a way that contradicts his way, whoever claims this is a liar and a person of falsehood. He intends with this the destruction of commanding the good and forbidding the evil and the destruction of co-operating upon righteousness and *Taqwaa* (fear of Allaah). If this is not his intent, he is blindly following one who intends this. He has been fooled and deceived by him. It is obligatory upon him to return to the truth and abandon his statement of saying it is not permissible to speak against those who have erred in minhaj (methodology) or with regards to the way that is the legislated way in giving *Da'wah* (calling to Allaah).

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